

Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift of power of the Holy Ghost." — 1 Nephi 3:187.

Vol. 51

Independence, Missouri, June, 1974

No. 6

Best

By M. H. Bond



The light I can not see without the shade,
The rose without the thorn I never knew;
The fairest blossoms always soon fade,
All sweetest joys are soon lost to view.

Upon the tenderest heart the deepest shadows fall,
The sweetest harp most easily unstrung;
The soul most sensitive to sorrow' call,
Hastens to answer with its saddest song.

But by the light of God beyond the tomb I see
A day of light — whereon no shadows fall;
Fields of sweet flowers which forever bloom,
Joys that these fickle senses never pall.

O, Jesus, my Divine Redeemer, Thou
The hard and thorny road didst tread alone;
By suffering perfected, help me ever thus to bow,
And always say: "Thy will, not mine, be done."

Then when thy perfect rest I shall obtain,
When in thy likeness pure, "I shall be satisfied."
Then shall I fully understand my earthly loss was
That thou wert trying me as gold in fire is tried.

For only dross were these hard tests designed,
And shadows, thorns, and sorrows were thy test
To purge, to purify, and to refine,
And fit us for the Saints' Eternal Rest.

CONTENTS

	Page		Page
The Great Householder (Ed)		Feed My Sheep	86
With Chart	82	Lesson Guide	89
1974 Dining Hall Report	84	Judge and Judgement	93
Letter To The Editors	85	Reunion Change Notice	96

Zion's Advocate

Official Publication of the Church of Christ
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 Subscriptions and changes of address.

PUBLISHED MONTHLY BY THE CHURCH OF CHRIST
 (Temple Lot), Box 472, Independence, Missouri 64051

Second class postage paid at Independence, Missouri

SUBSCRIPTION RATES: Subscription rates to members paid from general funds. In bundles of twelve or more for missionary purposes, \$1.00. Non-member rates one year \$1.50. Canadian and all foreign rates, \$1.75.

Send all donations for the Temple Fund, the Storehouse, Consecrations, Tithes, Offerings, and Subscriptions for the Advocate to: Church of Christ (Temple Lot) Box 472, Independence, Missouri 64051.

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TIME

ADAM'S NOAH'S MOSES

CHRIST

TIME

TIME

TIME

TIME

TIME

1st Hour
 3rd Hour
 6th Hour
 9th Hour
 11th Hour
 MIDNITE HOUR
 AGES
 11th Hour

MIDNITE HOUR

SECOND COMING OF JESUS CHRIST

THE GREAT HOUSEHOLDER

The Last Dispensation Preceding The Judgment

"For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard, And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the the eleventh hour he went out, and found others stand-sixth and ninth hour, and did likewise. And about ing idle, and saith unto them, Why stand ye here all day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard saith unto his steward, Call the laborers, and the first. And when they came that were hired about give them their hire, beginning from the last unto the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last; for many be called, but few chosen." Matthew 20:1-6.

The representation of the parable relates to God's methods within His church, His vineyard, and the history of the world from Adam down to judgment day. It refers to the selection of his ministry, the "sowers" and "reapers", whose business, when thus called of God, is to go preach and teach the gospel to a sin-sick world. It refers to time, as measured in dispensations, in the age of the world, when a direct call from God (the Householder) came from Heaven, and a new dispensation was ushered in as with Enoch, Noah, Abraham, Moses, and Jesus and His Apostles. It does not intimate that a call came twice to the same person. But, is clear in its statement that each time the Householder came he "found others" whom he hired.

It represents God (the Householder) as being a just and equitable being, dealing righteously in the affairs of man, in that every man is to be rewarded according to his works, his life, and his service to God and humanity. Mans character is to decide the right to place and estate of reward in the hereafter. Rev. 22:12 "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Rev. 20:12 "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." In the gospel according to Matthew, we read that even the giving of a cup of cold water only in the name of a disciple, is kept in remembrance, and will in no wise lose its reward. The degree of knowledge or ignorance of the individual as to the law of God, will no doubt figure in a righteous judgment, and help determine the number of "stripes" referred to in Luke 12:47-48.

Let us consider, if we can, how those early-morning, third, sixth and ninth hour dispensations were ushered in. Then let's judge for ourselves how we can expect the "eleventh-hour" dispensation to have its inauguration.

All Bible and scripture students agree to a large extent that Noah, Abraham, Moses, and John the Baptist received their call direct from God. Also, Jesus Christ received his direct call and blessings from the courts of the most high God (the "Great Householder). No bible believer will dispute the fact that angels figured in the announcement and inauguration on each individual occasion. In no case was a man called out and appointed to work, except by the voice of God and the appearance of angels. In Abraham's case, the record shows that angels were almost as familiar as human beings in most of his considerations. The old patriarch could reason with and appeal to heavenly personages as freely as his desires were led to inquire, and he was led by their instructions. No less was the case with Moses, which began with the burning bush and continued until the time he was called up to Mount Nebo to die. If you follow the dispensation until the end of the prophetic line, as given you have an almost unbroken history of angels, direct revelation, and miraculous display. The only interruptions were as the result of human transgression or rebellion into unbelief.

The inauguration of the dispensation in which John the Baptist and Christ figured, had all the characteristics in divine recognition. Angels prophesied and visited Zacharias, Elizabeth, Mary, John, Joseph, the shepherds, and Jesus and his chosen ministry, and brought the wonderful scene which John beheld on the isle of Patmos. There was never a prophet or leader without revelation from God and angelic ministration. This figure about four thousand years covered by sacred history, and all its details characterized by these features! Throughout all the years, God is taught to man as being an unchangeable God. And the "Eleventh Hour", yet to be recognized, can hardly and must be no exception. It is to commence just in time to prepare the world for judgment. Those who labor in that dispensation, the last called, are to be called first to judgment and reward. Then will follow all those of former centuries to rejoice together with them ("the last shall be first and the first last").

With these marvelous scenes of the life of the earth, God's operations in the work of His Gospel, and the unquestionable proof and assurance of His unchangeability, comes the recognition and conviction of the truthfulness of the ushering in of the "Eleventh Hour" dispensation. It comes with all the way marks of heavenly inauguration, the ministrations of angels, miracles, a prophet and leader as the direct agent of God, identical in many respects to the work of God with Abraham, Noah, Enoch, Moses, John the Baptist, Jesus and His chosen ministry.

We conclude with the declaration that, the final dispensation has been ushered in as all the former ones have been. Going to the Bible, we find that John foresaw that such would be the case. In Revelation 14:6-7 it states that he "saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come!"

This is self explanatory. It locates the time of that angel's coming just in advance of the hour of judgment the "Eleventh Hour". It declares its message as the "everlasting gospel", and thus identifies it with the "faith once delivered," and which all the ancient "sowers" and "reapers" preached. Paul makes the statement, even an angel from heaven was not permitted to preach any other gospel than that which he preached. (Galatians 1:8-9)

This wonderful story earned for the ancient saints the title of "peculiar people," this "sect," everywhere in ancient history spoken against, and we being slated with them, share their experience and proscription as well as glorious hope. If we bear the brand of the world, the world might welcome and love us. If we bear the brand of the devine, as attested to historically, doctrinely, organically and experimentally in the light of the good Book, we must not wonder if but few shall heed our Restoration Proclamation. For it is written that but "few shall find" the narrow way.

K. J. S.

BLESSING

Heidi Rebecca Temple, the daughter of Ronald and Darl Jean Temple of Belton, Missouri, was blessed under the hands of her grandfather, Apostle William A. Sheldon, assisted by Elder Roland Sarratt September 16, 1973 at Independence, Mo.

Scotty Wayne Johnson, the son of Warren Howard Johnson, Jr. and Brenda Gay Johnson, was blessed by Elders James M. Case and Leslie P. Case March 24, 1974 at Independence, Mo.

Mark James Camyn, the son of John and Helen Camyn, was blessed by Elders Richard A. Wheaton and LeRoy Wheaton, Jr. February 24, 1974 at Independence, Mo.

BAPTISMS

Raymond Allen Walker, the son of Raymond and Dorothy Walker of Toppenish, Washington, and Debra Jean Kennedy, the daughter of J. C. and Wilma Kennedy of Mabton, Washington, were baptized and received the laying on of hands by Apostle Marvin E. Ely November 29, 1973.

A PASSING

Larry Bryan Gould, 17, passed from this life at his home in rural Bemidji, Minnesota area on Saturday, April 27, 1974. He was born in Bemidji November 15, 1956. He is survived by his parents, Elder Arlo and Sister Lillian Gould of Bemidji; a sister, Sister Sandra Perkins of Granite Falls, Minnesota; and a brother, Brother Richard Gould of Columbia Falls, Montana.

While we experience sorrow and a vacant spot when loved ones are called to their Heavenly home, Larry's passing was also the release from one of the most severe afflictions a child could experience. The unsurpassed monumental love and devotion to him by his parents in providing 24-hour nursing care for the entire period of his life will stand for all eternity as one of the greatest living testimonies of the love of God in human hearts.

In the Resurrection: "The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame. And now my son, this is the restoration of which has been spoken by the mouths of the prophets. And then shall the righteous shine forth in the Kingdom of God." (Alma 19:58-59)

A grave-side worship service was held in the afternoon of April 30th at the Evergreen Cemetery north of Bemidji, by Apostle Robert H. Jensen. Many of the family and friends gathered there on that beautiful sunny day.

1974 ANNUAL DINING HALL REPORT

We started the year with \$731.32. We received \$627.50 in donations during conference. Besides money we received eggs, cheese, home canned vegetables and all the desserts. Our expenses for 1974 came to \$598.34. However due to our people's generosity, there will be a balance of \$806.31 to start next year.

We wish to express our appreciation to all for their help in the kitchen, and for all the wonderful cakes and pie's which were baked. May God bless and keep each one until we meet again next year.

Sincerely,
June Sarratt
Jewell Beem
Menda Stotis

A LETTER TO THE EDITORS

Dear Brothers and Sisters in Christ:

Another year is here, another season in which we can try to accomplish more in the Kingdom of Christ. We have been told in an admonition that we were far behind in the schedule. So may we all heed the warning and accomplish the work that is ours to do. We each have a part in this great work. We are to show our faith by our works.

Many I'm sure have been wondering about our progress on our church building. At present the church is ready for the carpet. Then it will be complete except for seats which we hope to get in the future. Next is our basement that we hope to complete with stove, refrigerator, cabinets, tables, etc. So you see we have a long way to go. Labor, material increases in price and some are scarce. But we are not discouraged because we have been so blessed by our heavenly Father that when we look back we marvel at where the money came from. Most of the time our rummage sales were a great success, far beyond expectation.

We would like to thank all our Brothers and Sisters who have donated to our building fund, to those who have been so faithful in sending store coupons and Betty Crocker coupons and your prayers in our behalf. We are still collecting coupons and would appreciate your remembering us.

We have Sunday School each Sunday, a study class in the evening. Prayer meeting Wednesday evening.

Last fall a local was organized with Elder Oren Caviness as our Pastor. Brother and Sister Caviness come each second Sunday to serve sacrament in the morning and conduct services in the evening. They have been coming for years and have been so faithful for which we are grateful.

Will you join us in prayers that God will bless us that we may be able to have preaching services each Sunday.

Yours in Gospel Bonds,
Anna Keeney

WE WITNESSED A MIRACLE

In this day and age we find many people who ask, are there still miracles, and I am here to say, I can surely testify that there are. I know that many want to read of the things that God does for those that love and serve Him.

On April 4, 1974, while attending conference, we were called and told that my niece, Ann Marie Fields had been accidentally shot. The bullet had pierced her lung and she had to be taken to surgery. The doctor removed one third of her lung. She was given a 60-40 chance of surviving. She was given 6 pints of blood. Her condition was stable, but she was restless.

A prayer service had already been scheduled for 2:30 that afternoon. I decided that we would attend the service as I was sure we could do more there than anywhere else. We had a very nice service and many

lovely prayers were offered for Ann. After the service I called again and was told that she was resting quietly. I knew that God had heard our prayers.

We thought it would be wiser to have our nights rest and then drive home. We drove home in about 20 hours. I called again and was told that Ann had been sitting in a chair on Friday. I felt that our God had done much more than I had even expected.

Early on the 6th, we went to see her and found that they had taken the tubes from her and mouth. She then asked for administration, and amid all the confusion of the intensive care unit, this was taken care of. Later in the day we saw Ann again and found she had been moved to another room, but still in view of the nurses. Ann had that afternoon been walking the hallway and had been told by her doctor that she had had two weeks healing in two days. He told her someone up there must love you. The doctors continue to marvel at her progress. On the 13th day of April, I went to take Ann home and she walked from the hospital all by herself.

Ann overdid things and on the 26th she returned to the hospital. She had developed pneumonia and her lung had collapsed. She is doing pretty well but much in need of your prayers. You may drop her a line at:

Ann Marie Fields
830 Ford Blvd.
Lincoln Park, Michigan 48146

Sr. Louise Grzincic

THE LIBERATED WOMAN

Donna Moser

Words fly freely back and forth.
Waving arms and voices shrill
Proclaim that Woman must be free
To choose how she her life will fill.

(True, she's a person, with a mind.)
But — there are words she must forget,
They say, like: mother, helpmeet, wife,
Handmaiden. Is she happy yet?

How sad it is! She runs in vain
After freedom down that road.
There was a Man, long, long ago,
Who told her how to ease her load.

There is one Way and only one.
Finding that Way will make her free.
If she'll love God with mind and soul
And all mankind most tenderly.

Her woman's heart will find that peace
That love and service always bring.
That surpasses human thought.
A song of freedom she can sing!

ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief.

CONTRIBUTIONS ARE THE OPINION OF THE AUTHOR AND DO NOT NECESSARILY REFLECT THE TEACHINGS OF THE CHURCH OR THE OPINIONS OF THE EDITORIAL STAFF.

"FEED MY SHEEP"

by Roland Sarratt

"This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus said unto him, Feed my sheep." (John 21:14-17)

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled." (Matthew 5:6)

Many do not know the real meaning of hunger and thirst for food and drink because they have lived in an environment of plenty, but there are many who do suffer from spiritual hunger and thirst and try to fill the void with things of the world. Christ's command, "Feed my sheep," is an appropriate command to the Church today. The spiritual food is available in great quantities, but we must be willing to reach out and partake of it without reservation. However, the emphasis is placed on the who is to feed the sheep. Even greater emphasis is placed on the condition he must be in to feed the sheep for Christ asked the question, "lovest thou me more than these?"

An over sympathetic teacher might be inclined to give in to the pupil's lethargy and teach him what he wants to hear rather than what the Lord has commanded to be taught which is for the soul's salvation. So it must be that the teacher must look beyond his feelings for his true motivation and he should ask himself the question, "Do I love Christ more than these?"

Another appropriate scripture is found in Peter's writings, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (I Peter 5:1-4)

When called into duty, an elder should be willing

to take the spiritual oversight of the flock that is given into his care. He should do this with a "ready mind" being mindful of the example he sets before them. He should not try to take control by "constraint" as a "lord" and his motivation cannot be "filthy lucre," but here again the emphasis is on "Feed the flock of God."

In Paul's instruction to Timothy, he says, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fable, and exercise thyself rather unto godliness. For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying, and worthy of all acceptance. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. These things command and teach." (I Timothy 4:6-11)

In his previous comments, Paul reveals that in the "latter times" there would be an apostasy where there would be a "forbidding to marry, and commanding to abstain from meats" of which Paul refutes by saying that "... every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer." (I Timothy 4:4-5)

This is what Paul instructs Timothy to bring to the "remembrance" of his brethren. And he also instructs him to be "nourished up in the words of faith and of good doctrine" and to "exercise" himself "unto godliness." This he compares to "bodily exercise" which "profiteth little." His main point is that "godliness is profitable unto all things" both in this life and in the life to come.

The primary command given to the servants of God is to feed His people with spiritual food. The physical aspect is secondary, but it is included as a part of His ministry. To be concerned with one's own physical well being more than his spiritual well being is common among many people, but it is not the will of God that we let the care of the world to dim our hope of eternal life.

We could preach many sermons on our improper diets, food that is not nourishing of which we partake and the excess of food that we sometime indulge in without wisdom. We could easily become overconscious of these things because of the obvious violations that we commit against our own bodies physically. However, if the teachings concerning our physical well being over-ride the teachings concerning our spiritual well

being, we will not be feeding the sheep according to Christ's instructions but we will be frustrating His work.

Continuing with Paul's instructions to Timothy, we read, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (1 Timothy 4:12-16)

The instruction as Paul gave to Timothy is especially appropriate for the priesthood of the church now. This may seem a rather high ideal, but if a man gives in to his own weaknesses and does not seek to live the example to others as commanded, his ministry becomes ineffective.

When Paul says "Take heed unto thyself, and unto the doctrine," he means that we should live a life consistent with our own council and with the doctrine of Christ. His further instruction is to "continue in them" which indicates a constant effort and not giving up when things don't go our way.

In the Book of Mormon we also find a good example in Alma's ministry. There were men called and "received authority to preach or teach . . . by him from God" and the requirement was that they were "just men." We are told that ". . . they did watch over their people, and did nourish them with things pertaining to righteousness." (See Mosiah 11:17-20)

Moroni also gave some important instructions which include this: "And their names were taken, that they might be remembered and nourished by the good word of God, to keep them in the right way, to keep them continually watchful unto prayer, relying alone upon the merits of Christ, who was the author and the finisher of their faith." (Moroni 6:5)

Those who were baptized and "cleansed by the power of the Holy Ghost" were "numbered among the people of the church of Christ" and their names were taken not just for the purpose of knowing how many people belonged to the church but rather "that they might be remembered and nourished by the good word of God." This instruction is especially appropriate for the church now.

Turning to Proverbs we find this information concerning the feeding of our souls: "The heart of him that hath understanding seeketh knowledge; but the mouth of fools feedeth on foolishness" and "The lips of the righteous feed many; but fools die for want of wisdom." (Proverbs 15:14; 10:21)

We can either feed on foolishness or on righteousness, and we can feed others on foolishness or on righteousness depending on whether or not that in

our hearts we are seeking knowledge and wisdom of God.

In the words of Agur we are given a special insight on this subject; "Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar. Two things have I required of thee; deny me them not before I die; remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me; lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." (Proverbs 30:5-9)

The main request made here is that he be fed with food "convenient" for him. The word convenient here probably means suitable, appropriate or proper which according to the dictionary is obsolete but I think usable in this case. The writer is conscious of the possibility of being too full with excess to the point of denying the Lord and also the possibility of being too poor or not being fed enough and as a result taking the name of God in vain. So his request is that he receive that which would be best for him.

I consider this a special lesson for us for we can very easily fill ourselves with an excess of things which are not really pertinent to our souls' welfare. We can bury ourselves in much research and yet overlook a principle that would aid our religious progress. We can only fulfill the will of God in this work, and more often than not our own ideals have to be set aside that God's will, not our's, be done. Only through our submission to His will do we receive a credit for our efforts.

A favorite lesson found in the Book of Mormon is the testimony of Enos the son of Jacob. He tells of a hunger that he had while hunting in the forest one day. That hunger was not a physical hunger but he said, "my soul hungered." This description is very appropriate for those who have known this void in their life. special nourishment is needed. How did Enos obtain this nourishment?

" . . . I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication, for mine own soul; and all the day long did I cry unto him; yea, and when the night came, I did still raise my voice high, that it reached the heavens. And there there came a voice unto me saying, Enos, thy sins are forgiven thee, and thou shalt be blessed. And I, Enos, knew that God could not lie; wherefore, my guilt was swept away. And I said, Lord, how is it done? And he said unto me, because of thy faith in Christ, whom thou hast never before heard nor seen. And many years pass away, before he shall manifest himself in the flesh; wherefore, go to, thy faith hath made thee whole." (Enos 1:15-11)

There is no greater comfort that we can receive than to receive the knowledge that our sins are forgiven us and that we have been blessed by the hand of God. Our souls are then nourished through our exercising our faith in the mercy of God.

Another lesson describing the means by which we are fed spiritually is given in Alma's words as he teaches the Zoramites: "Now we will compare the word unto a seed. Now if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; And when you feel these swelling motions, ye will begin to say within yourselves, It must needs be that his is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding; yea, and it beginneth to be delicious to me.

"And now behold, after ye have tasted this light, is your knowledge perfect? Behold, I say unto you, Nay; neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed, that ye might try the experiment, to know if the seed way good. And behold as the tree beginneth to grow, ye will say, Let us nourish it with great care, that it may get root, that it may grow up and bring forth fruit unto us. And now behold, if ye nourish it with much care, it will get root, and grow up, and bring forth fruit. But if ye neglect the tree, and take no thought for its nourishment, behold, it will not get any root; and when the heat of the sun cometh and scorseth it, because it hath no root, it withers away, and ye pluck it up and then cast it out. Now this is not because the seed was not good, neither is it because the fruit there of would not be desirable. But it is because your ground is barren, and ye will not nourish the tree; therefore ye can not have the fruit thereof. And thus it is if ye will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck of the fruit of the tree of life. But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, it shall take root; and behold, it shall be a tree springing up unto everlasting life; and because of your diligence, and your faith, and your patience with the word, in nourishing it, that it may take root in you, behold, by and by, ye shall pluck the fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white; yea, and pure above all that is pure; and ye shall feast upon this fruit, even until ye are filled, that ye hunger not, neither shall ye thirst. Then my brethren ye shall reap the rewards of your faith, and your diligence, and patience, and long suffering, waiting for the tree to bring forth fruit unto you.

'And now my brethren, I desire that ye shall plant this word in your hearts, and as it beginneth to swell, even so nourish it by your faith." (Alma 16: 152-154, 163-173, 198)

To receive spiritual nourishment, we must first receive the word of God in our hearts as Alma has

described as being a seed planted in us. As this seed begins to enlighten our understanding and enlarge our souls, we will receive the verification of its goodness. Now the real test is, will we continue to nourish it or will we neglect it through our interest and ambitions in other things? Is our ground fertile or is it barren? This test is determined by our personal investment of ourselves through our faith in God. Only through faith can we nourish the word and only through our continued diligence and patience in nourishing the word can we hope to receive nourishment to our souls in return.

The common fault among most people is being overcautious to the point of not investing their faith in anything unless it can be proven worthy of their investment. This is not faith for Alma says, "Faith, is not to have a perfect knowledge of things; therefore if ye have faith, ye hope for things which are not seen, which are true." (Alma 16:143)

Would this not make us subject to be deceived by false doctrine? Alma answers this also, "O then, is not this real - I say unto you, Yea; because it is light; and whatsoever is light, is good, because it is discernible; therefore ye must know that it is good." (Alma 16:162)

To discern that which is light and good is not given to just an elite few for Mormon says, "... the Spirit of Christ is given to every man, that they may know good from evil; wherefore I shew unto you the way to judge; for everything which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge, it is of God; but whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil, for after this manner doth the devil work, for he persuadeth no man to do good, no not one; neither doth his angels; neither do they who subject themselves unto him." (Moroni 7:14-16)

I would that you would be mindful of this one fact as you read this article — your soul is precious unto God. It is this reason that "God sent . . . his Son into the world . . . that the world through him might be saved." (John 4:17) Paul says, ". . . that all our fathers . . . did all eat the same spiritual meat; and did all drink the same spiritual drinks for they drank of that spiritual Rock that followed them, and that Rock was Christ." (I Cor. 10:1-4)

Christ expounded this fact to the Jews, "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread

that I will give is my flesh, which I will give for the life of the world. Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever." (John 6:47-51, 53-58)

The Jews could not understand Christ's teachings on this subject, but John explains it in this manner, "In the beginning was the Word, and the Word was with God, and the Word was God . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1:1, 14)

The odds against us in knowing the true value of the Word of God in this life as described in the foregoing quoted scriptures may seem too great to be realistic. The possibility of us being misguided somewhere along the way seems greater, but let us consider the magnitude of God and His Love. Can we afford to take the chance? Or, can we afford not to take the chance? Should we invest our efforts small or large to know what God has prepared for us?

I now place this challenge before you; try the experiment of planting the seed in your hearts, if you haven't already, and nourish it with your faith. There is food available in abundance for your souls. For those who have made their covenant with God through entering the waters of baptism and have been cleansed through the laying on of hands for the receiving of the Holy Ghost, Christ has made this promise concerning the partaking of the bread and wine of the sacrament, "He that eateth this bread, eateth of my body to his soul, and he that drinketh of this wine, drinketh of my blood to his soul, and his soul shall never hunger nor thirst, but shall be filled." (III Nephi 9:44)

Let us be reminded by the invitation made through Isaiah, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. (Isaiah 55:1-3)

To conclude, let us hear the words of Christ as He answers the tempter, ". . . It is written, Man shall

not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matthew 4:4)

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nations shall not lift up sword against nation, neither shall they learn war any more. (Isaiah 2:2-4)

LESSON GUIDE

Study of Christ's Teachings

Section 1

Lesson Text, Luke 16:1-15.

We have been involved in the previous lessons with the matter of stewardship in the Zionite kingdom. Let us consider this parable of the unjust steward in the light of that responsibility of stewardship which will be required in that kingdom. In the act of placing our all in His hands and being ourselves placed in only a stewardship position over what He appoints to us, we may surely know that we will be held accountable by Him for our stewardship. That stewardship pertains to everything within the scope of our choice and control; it includes the use of our time, the use of our talents and skills, the handling of our material affairs, the manner of that handling and the quality of all our relationships.

At first glance the statement of the 9th verse, ". . . make to yourselves friends of the mammon of unrighteousness . . ." may seem to contradict the Lord's other statement that, ". . . ye cannot serve God and mammon" (13th verse). However, if we remember that ". . . he that keepeth the laws of God, hath no need to break the laws of the land" (Book of Commandments 59:25), we will know that there need be no contradiction in the two statements.

It seems strange and rather unexplainable why the Lord of the steward would commend him for writing down the bill of his debtors. There is a possibility, of course, that part of the steward's mishandling of his Lord's affairs was that he had cheated in overcharging on the debt owed in the first place. This suggests that he had not been faithful, honest and just in the little things, in his business dealings with others concerning his master's goods. Here is the lesson that,

in our stewardship before the Lord as His disciples who occupy in His stead exemplifying before the world His ways in all things, the material being spiritual to Him (Book of Commandments 29:41-44) we must act with integrity, honor, scrupulous honesty, justice and good measure, pressed down, heaped up and running over. This is the way He deals with us (Luke 6:38). In this way only can we reflect Him, honor Him, be wise in our stewardship. Such a reputation cannot be hidden. As an example, I repeat the story my father told of when he was a small boy. He had been sent by his father to the country store to purchase a package of nails. He made the purchase, paid the price and was about to leave. The storekeeper asked him whose little boy he was. When he replied that he was Winfield Gould's son, the storekeeper said, "wait a minute, give me that package," and opening it he added a goodly quantity of nails before handing it back to my father. Apparently my grandfather's reputation for giving good measure had spread to even those who did not know him well enough to recognize his son.

We have been told that the steward in Zion must labor for the good of Zion and for his own support, for the idler must not wear the garment nor eat the bread of the laborer (Luke 10:1-9; 1 Timothy 5:17-18; 2 Nephi 11:106-109; Book of Commandments 44:34). Yet we see that those whose labor is appointed in spiritual things rather than material are considered worthy of their hire and receive their material needs in return for that labor (Book of Commandments 44:54). The individual conscience should warn when that labor is being performed with slothfulness rather than diligence. If not, according to our parable there comes a day of reckoning. Happy it will be for the steward if he is called to account and given opportunity to rectify his mishandling before it has gone so far that he must be relieved of his stewardship entirely.

But what about the more subtle, the intangible aspects of our stewardship for the Lord: those things which enable us either to maintain our relationship to Him in the spirit, or else rob us of it? These are the things which will affect our status and relationships in Zion. One, in the well-put words of another, "Curious inquisition of others men's living." A good steward must not meddle in another steward's affairs. Is this not what both Paul and Peter refer to (2 Thessalonians 3:6-15; 1 Peter 4:15)? However, the other extreme is just as forbidding; we must not be unconcerned about another's burdens and problems. We are enjoined to mourn with those that mourn, feed and clothe those in need, give of our substance, both material and spiritual, for the well being of others (Matthew 25:34-45; 1 John 3:17, Jacob 2:22-24, Mosiah 2:28-49; Alma 1:30, 39-47, 2:19-20; Mormon 4:45-56).

And there is in mind another error of spirit which will so unflinchingly hazard our acceptable stewardship as it hinders our spiritual growth. That is the self-seeking of the human nature, the putting of oneself

foremost in matters of service as well as those of privilege. The passionate longing that we be the one to be used in some specific service — a notable one — dies hard. Yet die it must if we are to be able to labor for the Lord. Also in the thoughts of another, "When the pen is kept clean and filled with ink and the pencil kept sharpened, both ready and at hand, sometimes one is used and sometimes the other. It is the writer who determines which is best suited for each piece of writing, not the instrument." If the work be accomplished what difference the instrument chosen, as long as all were ready and available? There can be a very subtle covetousness bordering on idolatry of self in a persistent "Use me." How clearly we are warned against the exaltation of ourselves; We, even as Baruch, should not seek great things for ourselves — not even great service (Jeremiah 45:5; Matthew 20:21-28, 23:9-12; Luke 14: 8-11).

If we love Him and desire to serve Him with singleness of heart (Book of Commandments 38:4, 60:22) with an eye single to His glory, with no desire to attract attention for ourselves and win a reputation for devoutness (Book of Commandments 3:1, 28:2, g7:1-3, 60:1-8, we will surely be vessels for which the Lord will find use. This use may be in a very obscure place. As Brother Barney Wentworth has sometimes said, it might be as it was with Daniel or Paul, as a prisoner in some foreign land. We cannot choose the place, or the type and manner of our service, or our stewardship, once we have given all into His hands. Rather than praying for some greatness for ourselves, our prayer should be more on the order of this one taken from:

"GOLD BY MOONLIGHT"

Love through me, Love of God;
Make me like thy clear air
That thou dost pour thy colors through,
As though it were not there.

Yes, that we might handle our stewardships so that He, His ways and His love are exemplified with no attention attracted to us, His mere instruments. The reward of the faithful steward is to come from the Lord, as well as the remorse of the unfaithful one (Luke 12:42-48). Let us become wise stewards.

Section 2

Lesson Text, Luke 16:16-18.

God forgive us, that in a study of His word there are things we could wish were not there. From the beginning of time humanity has seemed unable to abide the Lord's intent concerning our physical mating; that failing has led into practices far more abhorrent than the present-day system of divorce. Even Moses' concession in a writing of divorcement didn't keep the children of Israel from adopting a worse practice in the example of their forefathers, of plural wives and concubines.

But in our weakness we must not ignore, just pass over, what the scriptures do say about adultery. Let us consider and look for such hope as there is for those who have been thus entangled, and that by circumstances not entirely of their own making. We can not get any help from the law of Moses; and the privilege of divorce was given only to men, and in case a man died his brother and his widow were required by law to mate (Deuteronomy 24:1-4, 25:5-7; Matthew 22:24-28). The latter practice had been followed long before the exodus from Egypt (Genesis 38:1-26). Yet, undeniably, adultery is a sin (Matthew 5:32, 19:3-12; Romans 7:1-3, 13:8-12; 1 Corinthians 7:1-17, 25-40; Galatians 5:19-21; 1 Timothy 5:1-14; Hebrews 13:4; Jacob 2:31-47, 52-63; Mosiah 1:44, 7:1-5, 111-124; Alma 16:9-11; Book of Commandments 16:25, 44:22-23, 52:16-17, 60:14, 64:15-21).

Now, lest we be tempted to become over harsh in judgment, though adultery is a sin it is not an unpardonable one. Jesus did not condemn the woman brought before Him and what a farce, to bring only the woman of the adulterous act. He offered living water to the woman at the well, who had had five husbands and was at the time living with one not her husband (John 4:7-16, 8:3-11).

It is indeed difficult to follow some of Paul's thoughts about marriage. For it seems he thought it best that a man not marry, but better if a woman did, except a young widow; how can the women marry if the men don't? But he admitted some of these ideas were his own and not given him of the Lord. In the comments of Jesus, Matthew 19, there is the intimation that He recognized that not all were able to comprehend nor rise to the level of the sanctity of the marriage covenant as intended by the Lord in the beginning. Nor are all able to become eunuchs.

Yet there is that which we can do, we can flee temptation as though it were a plague of death. Temptation first comes as an idea to the mind, if we refuse to permit even the slightest suggestion of compromise to take root in the mind, we are far on the road of overcoming. We cannot hope to play with the thought in our mind without grave danger of being overwhelmed with the actuality. Besides, those who harbor the lust in their hearts are likewise guilty. We cannot take fire into our bosoms without getting burned (Proverbs 6:27-29, 32).

We have the history of the erring of both Abraham and Jacob in these matters yet according to Christ's statement, they will have a place in the Kingdom of Heaven (Matthew 8:11). So there is hope for those whose lives have become entangled in these matters contrary to the commandments of God.

Section 3

Lesson Text, Luke 16:19-31

In a parable such as this there is always the problem of determining how much is literal and how much is metaphor. I lay no claim to a clear understanding of the whole of the parable. I will simply list my questions and observations, letting the responsibility of conclusion rest on others.

First, do we presume that there was the historical fact of a wealthy man with a beggar at his gate? (Is it implied that the rich man took no mercy upon him?) Or, are these two personages simply symbols of these two states among humanity?

Then Lazarus died and went to a place called "Abraham's bosom," probably paradise. Then, ". . . the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, . . . etc." Does this in any way give credence to the claim of those who say that the grave is hell? I think not, for surely Lazarus was buried also although the parable doesn't so state. Neither does it say that the spirit of the rich man was carried into the place of torments. I point this out so that we might realize that a parable is usually used to demonstrate a particular truth; many of the details of it may not have any significance.

If the parable is to be taken literally, then hell has an actual fire burning. If so, certainly, what have very little effect. Also, if the parable is to be water would stick to the tip of Lazarus' finger would taken literally, hell and Abraham's bosom are within both sight and conversing distance of each other.

Now consider the next verse; Apparently, the only reason given by Abraham that one had gone to a good place and the other to a bad was that one had had good things here and the other evil. Do we accept that this alone is what that judgment is based upon? Of course not, we see that so much truth is left out of any one parable, as indeed it is of any one passage of scripture. Our grasp of truth is so limited by our knowledge of what the Lord has had written for no truth is wholly stated in any one place. Yet we so freely form conclusions and take adamant stands on them with such inadequate information.

It is understandable that there would be those in hell that would want to cross over; it is believed that there would be enough good in the hearts of many who go there that they would want their loved ones spared. I find it impossible not to believe that those who go to Abraham's bosom would still love enough to desire to cross over and bring comfort to the ones in torment. We are told that He who reigns in heaven is a God of love. Even here in our admittedly darkened state we know better than to call an emotion which can look upon another's sufferings and not move to ease them, love. Such callousness is really despicable, and how should it inherit a kingdom of love?

But the request that one be sent to warn must be denied. If one cannot exercise faith enough to

believe on the revelations the Lord has made of Himself and truth, through His prophets, would not be converted though one returned from the dead. Is not this need for faith what the parable is all about? There is no way to approach Him other than through faith: believing what we have not yet seen, what we do not yet know. When knowledge comes in any one thing, then in that thing our faith becomes dormant; we have no more need of faith pertaining to it for we know (Alma 16:149-200).

And, truly, affirmations of faith follow the exercise of it, rather than precede (Book of Commandments 49:1-23, 59:78-81, 64:7-14).

How little the Lord can do for us if we have not faith, if we do not exercise that spark of believing that has been put in the soul of every creature of His creating, by the Almighty. It is to those who ask and seek and knock that the door is opened; the asking, seeking and knocking are in themselves an exercise of faith. The Lord can scarcely fill hands that are not held out open to receive, nor enter into a heart that does not know it has a vacant place.

The truth of His reality He cannot reveal to one who does not care or feel the desire to know about Him. If we have desire we will be searching for evidence, which will lead us to what has been written by His prophets and those who have had concourse with Him. Then it is that the Spirit can bear its witness of the truth. One returning from the dead, to someone who is not seeking, would simply be an apparition. Even the Lord cannot fill a container that is shut against Him, for He will not force His way into one's life and affairs.

The tragedy of wealth, well-being in the world of material things, is that it blinds our eyes and deceives our hearts: we do not know that we are "... wretched, and miserable, and poor, and blind, and naked" (Revelation 3:14-22). May the Lord save us from being lukewarm!

Section 4

Lesson Text, Luke 17:1-4

"... It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones."

Yes, how impossible it is to keep offences from occurring as long as we humans remain in our own natures, failing of that transformation which the abiding Spirit brings. To some extent every individual's rights are in competition with every other's. It is so hard for humanity to recognize that our freedom ends at the boundary of imposition on our fellowman. To live a lifetime through only for self, treading upon the rights and feelings of other, is surely worse than had we suffered an ignominious death while still at

the age of comparative innocence. Yet, is not this truth, "save he repent," left out of the statement?

But who are the "little ones" to whom Christ is referring? Is He speaking of His followers or is He speaking specifically of little children? Do we need to be warned about our attitudes toward and our treatment of little children? As one who looks on from the outside, not having borne children of my own, it is not hard to observe the difficulty parents have in regarding all children equally. If one isn't careful, the love that nature has for its own can be a great stumbling block. Not that parent love is wrong (unless it borders on idolization) but, in the Spirit, the distance between the attachment one feels for his own and the disenchantment one feels for others narrows drastically. Are we in a way like the disciples, too little concern for and patience with the children and the young? Do we forget at times that they too have a right to the Lord's attention (Matthew 18:1-14, 19:13-15)? How grievous it is that, in what we call love, there is room for conflict over the rights of innocents.

The one side of the coin is that it is difficult to live even one day through without erring in our thoughts of, our feelings toward, our actions to or our relationships with our fellow-beings. Offences will come. What is the Lord's answer? Repent and forgive. But if we could learn other lessons, keeping the commandments, the demands on repentance and pardon would be ever so much lighter. If we would give more diligence to keeping the thoughts of our hearts pure (for it is out of the heart that those things which defile us come) bridling our tongues, being less sensitive to every possible slight from another, and to being willing to accept imposition we would find our way so much smoother and our relationships so much sweeter (Isaiah 29:19-21; Matthew 12:34-37, 15:15-20; John 13:2; Romans 10:3-11; Hebrews 4:12; James 3, 4).

It is nearly impossible for the unregenerated human nature to accept imposition, it seems. But, if we look closely, it is not impossible. Where there is love, even that human love of a parent for a child or a person for their mate, impositions are met and accepted every day, though because of love they are not called by that name. So we may know that, often, imposition is simply a matter of definition. However grievous the demand, if love wants to serve there is no cause of offence. Love wants to go the second mile; love wants to give the cloak along with the coat; true love wants to give and give and give again and again. And so it is that offences must come until we are truly reborn of the spirit of pure love, the pure love of Christ that suffers long yet stays kind, that feels no envy nor pride, that neither seeks for nor vaunts itself, that hears and believes and hopes and endures all things "for Christ's sake." This love finds its satisfaction in the righteousness of truth instead of in the

indulgence of the lesser human instincts and the partialities of natural love.

Thus it is that only through a purified love can we hope to keep the whole law (Romans 13:8-13), only in a real love of our neighbor as ourselves can we keep from giving cause for offence. And until our love has become of that quality, we must continue to repent and confess (James 5:16) and forgive another who errs toward us, even unto seventy times seven. And I think, when that count has been reached we will long since have ceased counting and a forgiving love will have become an attribute of our nature.

O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! (Isaiah 40:9)

For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. (Isaiah 51:3, 11)

JUDGE AND JUDGMENT

by Emil Heeb

There is much said in the scriptures about judging or passing judgment concerning a fault or a bad habit. But invariably when a person is thus admonished a resentment takes place, and the person takes recourse to the scripture that says, "judge not that ye be not judged" (Matt. 7:1). Or "Judge not and ye shall not be judged" (Luke 6:37).

The renderings of the above scriptures are somewhat misleading and therefore often misunderstood. In the Book of Mormon page 297, V. 64 we have a clearer statement about judging. "And now it came to pass, that Alma did walk with the Lord and he did keep his commandments, and he did judge righteous judgements; and there was continual peace throughout the land." We read also, "with righteousness shall ye judge the poor" (Book of Mormon, page 132, V. 119). Those that are candidly admonished of a bad habit should appreciate, rather than be offended. For often persons take a habit for granted and are not conscious of it, not recognizing its bad influence upon others, until someone makes mention of it.

Indeed we must be able to judge righteous judgments if we are to judge the world. For thus we read, "Do ye not know that the saints shall judge the

world? and if the world shall be judged by you, are ye unworthy to judge the smallest matter. . . . Know ye not that ye shall judge angels, how much more things that pertain to this life" (1 Cor. 6:2)?

In the Book of Mormon King Benjamin gives us a good example of how to judge the poor, and gives advice that is needed today. "And ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish; Perhaps you will say, the man had brought upon himself this misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance, that he may not suffer, for his punishments are just. But I say unto you, O man, whosoever doeth this, the same hath great cause to repent. And except he repenteth of that which he hath done, he perisheth forever, and hath no interest in the kingdom of God" (Book of Mormon, page 221, V. 29-31).

Both in the Bible and in the Book of Mormon we find that men and women had been divinely appointed to judge the people. "And Debora, a prophetess, the wife of Lapidoth, she judged Israel at that time . . . and the children of Israel came up to her for judgment" (Judges 4:4-5). Also "And Jephthath judged Israel six years, then died Jephthath the Gileadite, and was buried in one of the cities of Gilead . . ." (Judges 12:7).

Again those that resent judgments attempt to justify themselves by quoting Matt. 7:4. "How wilt thou say to thy brother, let me pull out the mote out of thine eye: and behold, a beam is in thine own eye."

It is true that one who would point a finger at any one else should examine himself and make sure he is justified in judging another, lest his conscience judge him in turn. As in the case when they brought a woman to Jesus and hoped that he would condemn her to be stoned. But instead Jesus said, "He that is without sin among you, let him cast the first stone at her" (John 8:7). The accusers themselves were found wanting.

Much harm is done by passing judgment in haste without gathering all the information and patiently weighing both sides of a controversy. Failure to do this has caused divisions and bitterness between peoples and groups and has caused people to believe the false and reject the true. The above is especially true in judging histories or prophetic writings, such as the Bible and the Book of Mormon. The prophet Moroni had forewarned the people who would read the records of his people, the Nephites, by saying, "Behold, the same that judgeth rashly shall be judged rashly again: for according to his works shall his wages be; Therefore he that smiteth shall be smitten again of the Lord" (Book of Mormon, page 706, V. 24). About judging rashly, the Bible tells us this, "He that answereth a matter before he heareth it, it is folly and shame unto him" (Proverbs 18:13). There are divisions in the church today because none cared enough to hear

both sides of the story. Many critics of the scriptures are in this category, for they judge and condemn without having read or studied them thoroughly.

On the national level we make the following observation of hasty judgments. When the President ordered the military troops into Cambodia many people rashly judged him as escalating the war, in fact he only ordered them to destroy the enemy's vantage point from which they could have destroyed thousands of American lives.

More recently, when the President ordered conservation of fuel, cries went out in hasty judgment against the authorities because sacrifices had to be made to prevent even greater hardships. But world-wide and universal judgment belongs to God. He has given men centuries of time to repent. It will be severe but just. The scripture says, "I will come near to you in judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, said the Lord of hosts" (Malachi 3:5).

ACCEPTANCE

I lifted up my cup, Lord,
And you filled it-
But it was not the portion I asked.

And I trembled so, I could not lift it
to my lips; my will deserted me,
and in my struggle to raise the cup
I stumbled on the edge
and fell upon the rock
and was broken.

And then, even then, upon bruised knees
I could not lift the cup,
for I saw
within the blood-red wine of it
there was a cross . . . and it was mine.
And I dared not look upon it
and fain would have fled from before it
but my limbs would not carry me
and I had no place to go.
Yet even though I closed my eyes to it,
it would not be denied . . . it beckoned me.
I withered in my soul, and fell prostrate
before it, yet numb with fear
I could not tip it- that I might drink,
And I cried.

Then through my tears I saw
that I was not alone,
and looking up, I saw
the Lamb- white

and glorious in His appearance,
from whose veins came the wine
of my cup.

And He lifted it for me
and tilted it to my lips,
and the cross of it fell upon my shoulders.
And my constricted throat would scarce obey
my will to swallow,
but I drank the bitter, bitter portion
and it seared through me with
soul-wracking impact.
And being spent I dropped my head
upon the rock.

When sentience returned I found
upon my tongue and deep within
a savor of exquisite sweetness
mingled with the bitter.
And I found my head, not upon the rock,
but cradled on His feet.
And He stooped and lifted me
and my cross with me
and laid my head upon His bosom
and I rested.

And then I implored of Him,
"Whence is it, that here within
the embrace of your love
there is this pain
around my heart?"

And He said,
"Lay your hand there."
And I did and found a band
As it were a crown of thorns
tautened about it.

And I whispered,
"Why is this here,
that it bites into my flesh?"
And I felt His answer
flow through me,

"He who would reign with Me
must also bleed,
And he who would share
My crown of glory
must wear this one too."

And I trembled
and I stayed myself
with the strength of Him,
and I bowed my head
and said,

"amen, my Lord,
amen."

**CORRECTION OF THE 1973 CONFERENCE
MINUTES**

During the pre-conference meetings of the Council of Apostles for 1974, occasion was had to review the minutes for the 1973 conference. It was felt necessary to clarify those minutes, and precautionary counsel has been given to the present general church secretary in the hope of avoiding the necessity of such action in the future. This is not, nor is it intended to be, a reflection on the past secretary's work. Some conference actions are not sufficiently clear in themselves, and need explanatory statements by the secretary.

The following clarification is offered to minutes published May, 1973 in the Supplement to Zion's Advocate:

Page 3, under "Nominations for General Church Secretary," the name should have been given, which was, Harvey E. Seibel.

Page 9, following the motion by Bro. Archie F. Bell, which was seconded by Sr. Doris Hutchison, the motion should have been inserted, to wit:

"A RESOLUTION ON TRANSFER OF MEMBERSHIP"

"Inasmuch as we have researched the actions of our conferences, and find no conference action that has established a cut-off date when we will not accept persons by transfer of membership from other divisions of the Restoration, we have therefore concluded that the actions taken by the Church of Christ in 1917, and amended in 1936, are still part of the rules which govern in the transfer of such membership, and

"Inasmuch as the Word of the Lord was given May 1, 1927, saying that the Reorganized Church was rejected as a church, but not as individuals, (see Word of the Holy Spirit, through James E. Yates, Zion's Advocate, June 1927 pp. 83-84), which rejection has become more apparent as a result of subsequent departures from the purity of faith in the Kingdom of God, even more so than in former days, and

"Whereas such rejection of necessity invalidates subsequent priesthood callings and baptisms, therefore,

'Be it resolved that the Church of Christ, with headquarters on the Temple Lot, Independence, Mo., cannot receive into membership by transfer those who were baptized and united with the Reorganization subsequent to the date of May 1, 1927, and

"Be it further resolved, that transfer from other branches of the Restoration Movement are not acceptable.

"If approved by referendum vote, this action will rescind all previous action conflicting therewith."

Page 9, following the resolution by Bro. Robert H. Jensen, which was seconded by Bro. Tony Grzincic, the referendum action of 1936 on baptism and transfer should have been inserted, viz.,

**"REFERENCE ACTION OF 1936 ON BAPTISM AND
TRANSFER**

" . . . Be it resolved, that those who are desirous of uniting with us on their original baptism; that the matter shall be referred to two or more elders, one of whom shall be the missionary in charge, of the Church of Christ, and if it is proven that they were baptized by those holding the priesthood, that we extend to them the right hand of fellowship; otherwise, they will have to be baptized by those of the Church of Christ who hold priesthood authority.

Page 19, following the clarification made by the chair, the following should have been inserted:

"The history of the actions of the Church of Christ on baptism and transfer is found on pp. 167 and 168 in the November 1967 issue of Zion's Advocate."

William A. Sheldon
Secretary Council of Apostles

Don't just count days, make the days count; for
"lost time" is never "found" again.

REUNION NOTICES

Colorado Reunion Notice

The Colorado Reunion will be held on the 21st, 22nd, and 23rd of June which dates fall on Friday, Saturday, and Sunday. We would appreciate hearing from those who are planning on attending in order that we may make the necessary arrangements. Also it is important that we remember in our prayers each of the various reunions as they take place during the year.

Please write to one of the following:

Robert L. Ely
Route 4, 3201 B½ Rd.
Grand Junction, Colo. 81501

John E. Bell
Route 1, Box 341
Palisade, Colo. 81526

Allen Downs
3047 F Road, Space 11
Grand Junction, Colo. 81501

NOTICE

Missouri Reunion Change

The Collins, Mo. Local will hold the Reunion at Flemington, Mo. on the 26th, 27th and 28th of July. Flemington is on County Road V, about four miles east of Humansville. It is near the Pomme de Terre Lake, and there are camp grounds on the lake. It is suggested that those who can, bring camping equipment as housing facilities are limited. For housing, please contact:

E. J. McIndoo
Route 1, Box 67
Preston, Missouri 65732

Everett Martin
Collins, Missouri 64738

Oren Caviness
Route 1, Box 67
Preston, Missouri 65732

Michigan Reunion

The Michigan Reunion will be held on the 22nd and 23rd of June 1974 at the Bradley Local, Bradley, Michigan.

For those interested in camping out, there are camping facilities at K. O. A. Camp grounds within two miles of the Church. For further information contact:

Benjamin Laseur
Route #1
Hopkins, Michigan

ZION'S ADVOCATE

Post Office Box 472 Second Class Postage Paid
Independence, Missouri 64051 at Independence, Mo. 64050

Wisconsin Reunion

To be held August 3rd and 4th in the American Legion Hall at Rio, Wisconsin, east of Portage, Wisconsin on U. S. Highway 16.

Please notify the Reunion Committee ahead of time so we can make arrangements for camping facilities or Motel rooms.

We wish to invite as many of you as can to come and fellowship with us for these two days. We would appreciate a card from those who are coming so we can make arrangements.

Mrs. Mary Addie
414 Harvey
Rio, Wisconsin

Isaac Brockman
Box 466
Sparta, Wisconsin